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THE CHILD-MIND AND CHILD-RELIGION

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VI. THE REGIMEN OF ADOLESCENCE

The principles set forth in the preceding article (February, 1908) on "Stages of Growth" are to simplify our present inquiry into the mental and spiritual hygiene of adolescence. We found that the growth from birth to maturity is marked by successive shiftings of the center of gravity of the personality. Four such periods are describable: the vegetative self of babyhood; the imaginative, responsive, but irresponsible, social self of childhood; the practical life of sensory-motor efficiency of youth; and the mental, spiritual, and social self of adolescence, extending from the early teens into the early twenties. The transition from one stage to the next is rather definite and marked by a stress period, an indication of a difficulty of readjustment, and culminates in a time of normality and spontaneity. It is presumable that each period is the mark left in the individual from more or less sharp transitions in modes of ancestral life.

Of all the turning points, that from youth to adolescence is the most clearly marked. Back of it seems to be the rise racially of commerce and the arts. So great is the power of social suggestion and public sentiment that, with the intensification of social life and the rise of improved means of intercommunication, there must have appeared a sudden increment in mental and spiritual development. The transition has also become gradually more definitely focalized in the individual's development through the custom of initiation of the child into family and tribal activities. The custom of initiation, whose counterparts in modern communities are confirmation and conversion, is found, as Professor Daniels has shown, almost universally among both savages and civilized peoples. As the time of initiation approaches, those boys and girls who happen to show the marks of maturity would stand the best chance of selection as mates and as members of the tribe, and would produce after their kind,

while those who remain for the longest time with the capacities of children would be left behind. Such a process of social selection would seem to account not only for the suddenness of the change to maturity, but for the peculiar character of the event as well. The individual must be reborn as a bodily, mental, and spiritual personal self in order to take his place as an adult in the family and society, and must also have a rebirth of altruistic impulses to insure his fitness for the evolved type of society of which he is to form a part.

The central facts to keep in mind, then, as guides to the proper regimen of adolescence are these two: the birth of a higher rational, spiritual selfhood, and the birth also of a sense of otherness, through which the personal self becomes, under normal conditions, decentralized and finds the center of its interest and enthusiasms in other persons, in society as a whole, or in the sum of ideals which it calls God. By keeping in mind these two facts as the inner meaning of an outwardly very complex set of phenomena, the inquiry will be much simplified.

Before suggesting certain precepts which may be of service in a practical way in the treatment of adolescents, I wish to mention two considerations, the one of which is likely to be overlooked, and the other not to be known at all. The first has reference to the normality of the cataclysmic or eruptive character of adolescent awakenings, and the second to the significance of the stress period at early adolescence for the spiritual life.

Some time ago there was an overemphasis among Protestant churches of the need of a "conversion" or a "definite experience" as a means of entrance into the spiritual life, or as the means by which righteousness should have its birth *ab extra* within the soul. The conviction has now deepened that it is not desirable that all persons should undergo a sudden transformation of character. The reaction has set in to such an extent, indeed, that it is not uncommon for a leader in "advanced thought" to make an onslaught on the doctrine of conversion. Those who advocate a doctrine that rules out sudden awakening as abnormal or unnecessary are forgetting the long process of social selection that lies back of the adolescent experience. Instantaneous upheavals of spiritual energy will probably remain common occurrences for generations to come—until the types of utility-adjust-

ments can have time to annul those now existent. No amount of care in regard to nutrition and exercise, in all probability, could prevent the "average" boy between the ages of fourteen and seventeen from increasing annually in inches in stature, or pounds of weight, two or three times the amount during any year of boyhood. The same law applies to the manifold transformations in bodily structure and function at this period and to those of the psychic life. I have shown elsewhere that not infrequently those young persons who have been carefully guarded against religious influences undergo the drastic "storm and stress" experiences and sudden deliverance due to a subconscious ripening in the direction of the higher life, just as happens to those subjected to a doctrine of a definite regeneration. Adolescence harvests the fruits of the past in many ways—of the past of both personal and race life. One may fairly expect sudden bursts of emotional life, and sudden insights into art, literature, science, friendship, the beauty of nature, and the like. If these changes are regarded as normal occurrences, there is equal reason to consider in the same light those that so completely encompass the entire personality as to be called religious experiences. The religious teacher may be compelled to learn that nature's ways are older, and perhaps higher, than his ways, and that his function is to be a helper and not a producer. It is presumably true that the ideal condition is so to anticipate adolescence during the years preceding, that the spiritual life may grow from more to more as is true of flowers and trees. The chances are, however, against a perfectly continuous development of the personality, and even against an indefinite number of small increments. Apart from the antecedents in race life that predispose the individual to adolescent "nerve storms," what person does not find the better life burying itself occasionally under routine, conventions, and a set of habits until the profounder life, "as from a subterranean depth upborne," rushes in to flood life again with purpose and meaning?

The second preliminary consideration is this: if in the early teens one may expect many an instance of bursts of illumination or transformation of character as a normal occurrence, one may equally expect that the same persons should often pass through a time of mental and spiritual callousness. Allowing for individual variations,

the "dead period" is most likely to come at about thirteen years of age. Its marks are passivity, an attitude of aloofness, lack of continuity and interest in occupations, and absence of fine appreciation of values and ideals. Its extreme forms are melancholia, anemia, green sickness, and other disorders. Unless extreme it is no occasion for uneasiness, but only for patience and care. The condition behind it is that growth is at the expense of development. It is an instance of specialization of function in the organism. The stock of vitality is being consumed in working out the physiological transformations that are taking place, and little is left for spiritual functions; just as, after eating, the available energy of the organism is being used in digestion so that a certain degree of inertia is more normal than mental alertness or spiritual fervor. During this night of the soul that may overtake a boy or girl in the early teens, the wise parent or teacher will distinguish between inertia and viciousness, and prepare for the dawning at nature's own time.

At the risk of being didactic, I shall give a few precepts that apply in an especial way to early adolescence and in general to all types of character. They all center around the one great fact of the birth of a higher, that is, a spiritualized social self.

1. Provide a wealth of incentives in the direction of the ideal life. Socrates defined his relation to the young men of Athens as a kind of mid-wifery. The function of the teacher is to help the higher self to be born. The individual is to become not simply a person, but a living soul. Now is the time of all others to feel the deeper promptings and to be led on in a direction of untried verities. The danger is that many souls, all rich in possibility, shall not have a birth at all into the higher life of appreciation, or barely issuing into it, shall continue to be copyists instead of producers. The influences that count for most in the transformation during these years, which is at the same time a soul-emancipation and divine revelation, are those of personalities. The young life should feel the warmth of loving parents, teachers, and friends. The soul cannot grow *in vacuo* any more than a seed can grow apart from the right conditions of sunlight, moisture and nourishment. Personality is invariably a reflection of and reaction from other personalities. Almost every time, in the history of science, the arts, philosophy, and literature, the genius has

received his inspiration from a great-spirited, prophetic friend and teacher. A teacher without vision is a keeper of captives, while an inspired companion is an emancipator of souls. The real teacher may be the guide to the spiritual heritage of the race as expressed in our literatures, philosophies, and religions.

There is a considerable literature especially adapted to young manhood and womanhood, with direct appeals to the higher type of selfhood that would issue forth. Emerson is rich in such appeals:

Trust thyself: every heart vibrates to that iron string. Accept the place the divine providence has found for you. Insist on yourself; never imitate. Your own gift you can present every moment with the cumulative force of a whole life's cultivation; but of the adopted talent of another you have only an extemporaneous, half possession. There is at this moment for you an utterance brave and grand as that of the colossal chisel of Phidias, or trowel of the Egyptians, or pen of Moses, or Dante, but different from these. Surely you can reply to them in the same pitch of voice. Abide in the simple and noble regions of thy life, obey thy heart and thou shalt reproduce the Fore-world again.

Of like use are Matthew Arnold's *Self-Dependence* and *Buried Life*, Carlyle's *Sartor Resartus* and *Heroes and Hero-Worship*, the writings of Ruskin, Lowell's *Present Crises* and *Cathedral*, and a vast deal of easily accessible material. A young man or woman long subjected to such words must be made of wood or stone whose pulse beat is not quickened by them, and who does not rise in the majesty of his newly discovered selfhood to meet them. The latent personality may be stimulated by an intimate acquaintance with a few of the master minds: religious prophets and heroes like Moses, Elijah, Jesus, Paul, and Augustine; the founders of systems, like Socrates, Plato, Aristotle, Spinoza, and Kant; producers in science, like Galileo, Bruno, Newton, and Darwin; great political leaders, like Gladstone, Bismarck, Kossuth, Kosciusko, Lincoln, and Washington; and prophets in art, such as Da Vinci, Angelo, Dante, and Wagner.

Not less important than the dramatic appeal is the emotional. If the years that precede adolescence are factual, these, on the contrary, are stirred by the refined sentiments. Something even of the mystical and transcendental has usually found a place in the heart of the geniuses of the race. Tennyson says of himself:

A kind of waking trance I have often had, quite from boyhood, when I have been all alone. This has generally come upon me through repeating my own

name two or three times to myself silently, till all at once, out of the intensity of the consciousness of individuality, the individual itself seemed to dissolve and fade away into boundless being: and this not a confused state, but the clearest of the clearest, where the loss of the personality (if so it were) seemed no extinction but the only true life.

I believe that this enraptured sense of some vast truth or reality lying just beyond, toward which the soul is obsessed, is the characteristic attitude not only of the artist and religionist, but also of the successful scientist, inventor, and man of affairs. It is doubtful if the plain matter-of-fact attitude alone, without sentiment, can ever deliver the personality or discover truth. Perhaps religion exists in the world as a selected utility in cultivating a hopeful emotional approach to the supersensuous world. If so, its inception belongs in an especial way to the middle teens, so full naturally of dawning ideals and unfulfilled longings. Religion should not forget its kinship with music, poetry, art, and morality. Often when the call of religion is meaningless, the higher self will be brought to birth or to its successive rebirths by surrounding young manhood or womanhood with a wealth of music saturated with shades of truth that transcend speech, or with poetry and art transfused with meanings to which "thought is coarse and dull of sense." The reawakening is the end, the means are indifferent.

2. The first danger is that the higher spiritual selfhood should fail to find its birth at all, or should be still-born; another danger is that it be prematurely born. The new personality should be rich and full. A second precept may be: Make haste slowly; give ample time and opportunity for the ripening of the personality; develop it on many sides. Is the individuality that is to be erected now upon the foundations of childhood and race experience to be like a spindling shaft or like a stable pyramid? Will it be a world or a world-kin? Will it perfect the race-culture by starting in its own achievement from where that has left off, having shared the full heritage of the past, or will it, through too early affirmation, encase itself within a certain doctrinal mould, and shut itself away within the range of few selected interests? Is it not the purpose of nature in prolonging adolescence from almost nothing to ten or twelve years of duration that each person might draw richly from the past and build ample foundations for

mature life? And during the short stretch of years during which we know the history of culture it would seem that one of the conditions of great achievement is that this period for ripening and assimilation should be utilized. Jesus began his active ministry at thirty. Aristotle was preparing to be a real teacher while, after the youthful enthusiasm that drew him from Stagira to Athens at eighteen, he was putting himself to school for nineteen years to Plato and to the other teachers living and dead, before he began his own constructive work as an interpreter of nature and life. Would there have been an Augustine, the prophet, teacher, and organizer, had the hungering and thirsting young man pitched his tent, during his aching years of quest, finally with the rhetoricians, or the Stoics, or neo-Platonists, or Manichaeans? Let each teacher ask himself the question whether the extrication from the common mass of humanity of a Kant, a Dante, a Galileo, a Frederic W. Robertson, a Carlyle, a Phillips Brooks, and of the producers generally, is not bound up necessarily with patient acquisition during early manhood, often, if not generally, with heartache and struggle as the condition of the progressive births and rebirths of the soul. What, on the contrary, barring the exceptions, has become of the crop, during each decade, of the boy preachers, child poets, and other prodigies? At the end of the inquiry he may sympathize with a fear that there are many tendencies in education which, while subserving a useful end, defeat the purpose of adolescence as a time for discovery and for apprenticeship. Is not a series of years of training in the school of experience, under the guidance of a master, a good thing for a prospective artist or artisan? Is it wise that a youth in the high school should "elect" his entire curriculum when his judgment of "educational values" is on a par with a babe's knowledge of dietetics? Is he not preparing to be the towering shaft instead of the stable pyramid? On the other hand, to force upon him a fully "prescribed" course as the only true culture, may that not kill the soul by the deadness of the letter, or imprison it? Early conversions, when they involve a sense of a completed experience and a belief in definite doctrines, are perhaps in like manner defeating the purpose of adolescence. Among religious bodies generally, whether they teach a doctrine of conversion as a definite experience or not, there are customs of like import whose outcome

may be the circumscribing of the spiritual life while meaning to provide for its deliverance. The constantly reiterated creeds that have come down to us from Nicaea and Constantinople the young heart must "believe" as fixed and final. That was clearly the intention of their formulation in those days when the church, as the inheritor of the power of Rome, was even more a political institution than a religious brotherhood. Would it not be well to retranslate some of the statements of belief into prayers for wisdom: "Show me God the Father, after whom my soul hungers; reveal to me Jesus Christ, in the beauty of whose life the glory of the Father shone forth," and so on, of like import? Shall the affirmations of religion not be that the truth-seeking, righteousness-hungering soul, having turned its back once for all upon sin, has entered upon an eternal quest, rather than to avow its present possession of the measure of truth?

The chief characteristic of the newly awakened self during the teens is its instability. Its behavior is like the unsteady movements of an infant learning to walk. But for the energy and enthusiasm that can try and fail and try again, it is comparable to a pyramid standing uncertainly upon its point. The surface play of consciousness receives prompting from the undercurrents of a thousand diverse impulses, any one of which may catch up the personality and carry it along to its destiny. A succession of inviting ideals float before the fancy and many of them are tried out in imagination, if not in actual experience. The bodily life, too, is unstable. Growth having been at the expense of development, the movements are awkward and ungainly. The nervous system in its higher levels, as Clouston¹ and others have shown, is so unorganized and unstable as to make some sort of aberration, like melancholia, hysteria, epilepsy, occur more frequently than at other times in life. Seen upon the background of race life, we should say that during these unsteady years the youth is threading his way along a devious path, guided, it is true, by a hereditary stock of predispositions, but otherwise more or less alone. Clouston has well remarked that when one remembers that during these few years the youth is passing over the course of development that has taken the race millions of years to traverse, the wonder is that so many pass through it safely.

¹ Clouston, *Neuroses of Development*, pp. 106-23.

Because this is a period of instability, it is also the time above all others for the determination of character. Once an enthusiasm becomes fixed, once an idea becomes insistent, once the personality becomes crystallized about a certain set of impulses, the chances are against changing it. Biographies are fertile in evidences, as Dr. Lancaster² has shown, that adolescent interests and attainments are prophetic of those of mature life. The distinguished poets, scientists, philosophers, and other types have usually produced something during this period which has set the pattern for later activities. The same is true of criminal and other abnormal tendencies.³ In whatsoever direction the pyramid falls it will lie. At this time of instability there is the same need of loving guidance as in the case of the tottering infant. Like the little child, the emerging selfhood will assume an air of independence, and refuse the proffered hand; and that is well. But it will grow by the protection, good cheer, and love that it professes to reject, and escape many a pitfall and calamity in consequence. Rather than urge the early choice of a career or impel a decision upon life problems, wisdom will often lie in the direction of patience, holding steady until the larger horizon opens, and the deeper meanings of life can be appreciated. Too early a crystallization of the self around some childlike enthusiasm or immature ideal means, the chances are, a dwarfed and partial personality.

Much could be said in favor of the value, in saving the life for higher aims, of an early affirmation, such as loyalty to a sect, or of belief in certain doctrines. The distinction is a vital one, however, between affirmations of attitude and affirmations of attainment. The professions of young men and women, often encouraged by their solicitous elders, of perfection, of knowledge, and certainty, of joy and fulfilment, and of sinlessness, when placed alongside the humble minds of Jesus, or of Tennyson or Browning or Socrates, that have sought the eternally better, are instructive if not amusing. They are harmless if soon outgrown. It is well that the soul be held steadfast by some great loyalty or cherished ideal. But let not the value of being anchored be confused with the danger of being stranded.

² Lancaster, "The Psychology and Pedagogy of Adolescence," *Ped. Sem.*, V, 113-18.

³ Cf. G. S. Hall, *Adolescence* (New York, 1906), chap. v.

3. Each individual is unique, and the uniqueness is a measure of the degree of individuality. Of all the names that have had worth enough to live there have been but one of a kind, and there will probably never be another. A favorite theme of late has been the study of the eccentricity of genius. There is justice in the claim that the greatest minds have strained the limit of normality in one or another direction. Such is the means of enrichment of the body of culture and attainment. Adolescence is the real beginning of the divergence of the individual from the type. In the various tests of children of different ages to determine standards of mental and physical efficiency, the degree of divergence of the individual from the average ability is relatively small up to about twelve years of age. From this time on through adolescence the divergence from the type is greater, and increasingly so. In other words, young men and women become progressively more unlike each other during the teens than they are during childhood. Is not this differentiation of personalities from the common mass of humanity nature's method of growth and development? And are not the efforts perchance ill-advised that anxious parents and teachers often exert to make conformists of those they train? Is it not a mistake, too, to give them mental and spiritual food in groups, and apply the same educational rules to all alike? Rather than try to follow rules for guidance, a safer precept would be: Use tact and sympathy, and regard each young person as a problem in himself to be helped in a special way. Differences in taste, temperament, and training are to be respected. The concern of the teacher is that individual peculiarities do not reach the point of abnormality, with perhaps a more generous interpretation of the danger line. One young person, let us say, is of the motor type temperamentally, and the new life comes in terms of an impulse to achieve some great social, political or religious reform of the drastic type, to build some great enterprise, or be a moving force in the stock market. Would it be better to let the fever expend itself while at the same time stimulating those ideals that will finally sap the lesser ones, or wilfully to oppose by preaching a doctrine of renunciation or by holding up an ideal of monastic seclusion? A positive, constructive procedure might produce a true reformer who is a prophet, or a philanthropist who is not a self-assertive egotist. Another person is temperamentally of the

passive type, who loves solitude and inclines to meditation. Very well; his world is becoming clarified. He is being extricated from a shallow world of petty obligations and meaningless distractions, freed from hot haste and fussiness, and gaining an appreciation of the meanings of life. Deep may come to answer to deep within his heart. Only do not allow him to lose his vital touch with concrete and factual things, which, if rightly used, are food for the mind and are necessary symbols of reality. The opposite pole to slavery to a barren world of objects is extreme subjectivity that may end in the spiritual revels of a thin mysticism or in melancholia. Many great minds—perhaps most of them—have had a period or periods of seclusion, during which they have wrestled with the deeper meanings, even to the point often of extreme anguish of soul.⁴ Let the zealous patron be slow to interfere, for he may be breaking into a struggle between an imprisoned heart and an angel of truth that would be its real deliverer. I once asked a beautiful-minded Catholic priest who was in charge of an ecclesiastical seminary why it was that more of his young men did not undergo a storm-and-stress experience such as seems to be so common among other young men; for there seemed to be no well-developed instances. He replied that when he found any young man growing spiritually morose, or becoming filled with doubts, he encouraged him to go and kick a football or play a vigorous game. Then the tempter would hie away. I have often wondered about the wisdom of such a method applied generally. If the end is to turn out a body of men loyal to a ready-made and completed system or set of doctrines, then it may be right; but if the end is continued growth and discovery, then the rule will apply to those persons only who so waste themselves through inaction as to lessen their forcefulness after the readjustment. Let those who dare assume the rôle of spiritual guide seize the situation at that point at which the will may be emancipated and neither paralyzed, on the one hand, through inaction, nor cheapened, on the other, through pursuing unworthy ideals. There is again the type of those who are chronically thick-skinned mentally. They pride themselves upon their lack of sentimentality. Everything must be subjected to the strict discipline of reason. That is no harm. It is their particular way of handling

⁴ Cf. *Religion and Medicine*, p. 399.

the same materials of common life which the sentimentalist appreciates with a warmth of spiritual fervor. An interesting contrast, too, in temperamental types is that between the positives who say "Yes, yes," and the negatives, who with equal consistency say "No, no." The attitude of the former is that of inquiry, credulity, receptivity and assimilation of new ideas, and of the tendency to respond sympathetically to suggestions. Their development is generally gradual and uneventful. The latter type, aptly designated the "constitutionally anti," are full of counter or negative suggestibility. They hold at arm's length a new idea and quarrel with it—often just because it is presented dogmatically. A new world-view or religious doctrine is likely to be doubted and rejected, and then accepted, if at all, whole-heartedly and with excessive affirmations of belief and loyalty. These grow most naturally by fits and starts, and are good subjects for reformatations, conversions and "second experiences." It is futile, if not actually harmful, to try to force the gentler type into a cataclysmic regeneration, and perhaps impossible to lead the organically stiff-necked into the ways of righteousness without some sort of definite rebirth.

These are only a few of the types, and these do not exist pure. Each person is a problem in himself. When it is fully recognized that individualism and diversity are as important laws of growth as conformity to a type, we shall have fewer of the shop methods in religious culture, and more of listening to the deeper voices as they speak through diverse humanity.

4. Another precept that may stand in good stead during adolescence is: Furnish such intellectual food as will supply the fullest needs of a developing soul. Doubts are natural and not dangerous. They are an index of an awakening mind. It is a period of discovery. The unsought questionings indicate the incursions of a larger truth. Many young persons ache in silence and pray in secret over what they believe to be, and are encouraged to call, the "sin of doubt." There should be no such category under the catalogue of sins. I was once addressing a large group of ministers upon the need of treating adolescent and other doubts constructively and sympathetically. During the discussion that followed, an aged minister, who had for many years been a valued president of a theological seminary, arose

to say that he had come to treat the spiritual difficulties of young men not only sympathetically but reverently, for great things were happening, and he could learn as much from them as they could learn from him. That was a real teacher. When struggles arise it is not the time to drag the inquiring soul to its knees and pray for deliverance from doubt, nor is it the time for authoritative utterances of doctrinal wisdom; but rather for heart to heart inquiries after the profounder verities of the spiritual life. This attitude is better for the teacher; for then his truth does not become a closed system, that may mock him with its hollowness when it is outgrown, but a living thing that grows with his growth toward the boundless perfection. It is better for the growing mind that needs assistance. It is learning to trust itself and also the All-Father, the creator not only of the hungerings of the heart and the joys of religion, but likewise of human intelligence and reason; it is acquiring the truth-seeking attitude by which religion may become a dynamic and not a static thing; it is learning to believe in the candor and sincerity of others, who profess to have found out, through hard experience, some of the ways of deliverance. It is better also for the health of religious organizations if they welcome free inquiry. Does not the problem of the depleted upper classes in the Sunday School center in the absence of real mental food?—the struggles, failures and triumphs of the Jewish people; the evolution of Jewish national and religious ideals; a study of the Sermon on the Mount as an ethical and religious document; the origins of Christianity, and its place in the growth of western ideals; a comparative study of Christianity and other religions; an interpretation of the meaning of the faith attitude in religion and in life in general, etc., etc. It is true that wild game will go where food is to be found, even at a risk of life. The teacher may well invoke the arts of the hunter in this respect. Young people's religious organizations have difficulty in gaining numbers and in appealing to young men of a virile type. I have often been appalled in attending their meetings to hear among the "testimonies" profession of what seems to be the experience of David or Paul or other mature persons. Nor is it uncommon to hear the note of disappointment on the part of the "probationers" and "associates" that they, no matter how faithfully they have tried, are not similarly blessed.

Might not the outcome be greater if these organizations were turned into religious brotherhoods, in which, with equal frankness, rich experiences were professed and doubts confessed, and that without a shadow of depreciation of the doubter?

5. A word at least must be said, finally, in view of a most central fact of adolescence—the decentralization of the lesser self and the finding of a larger self in humanity and God. A means of escape from the one into the other is *through the positive expression of the social impulses*. The greatest, perhaps, of all the defects of education generally is that it is egocentric. It stores the mind with “useful” knowledge; it worships the God success. It asks, what shall we do that the young man may win out as a lawyer, that he may secure the highest emoluments as a teacher, that he may get an income that will make him comfortable? This is to overlook the significance of adolescence as a world phenomenon. It has come into life as a socializing period. The ceremonies that attend it among peoples everywhere exist for the “initiation” of the individual into group life. Society has been the door of entrance from innocence to knowledge, from nescience to culture. Is the end of education citizenship? Then our schools are built too much upon the order of vying and contending aggregates, and too little as organisms in which each finds its life in the whole. Even if one should say that the highest good is fullness of life, and that the end of culture is realization of a higher selfhood, our methods are equally lame. “A man must be clothed with society, or we shall feel a certain bareness and poverty, as of a displaced and unfurnished member.” The nucleus of every new impulse in art, literature, civilization, has been the warm spot where the cross-currents meet, where each has “cleared his head of much nonsense of his wigwam,” and through the intermingling has generated the “heat to dissolve everybody’s facts.” It is in this fact—that the higher self has its source historically in the group life—that the conflicting ideals of solitude and society, of individualism and gregariousness, of perfection and self-sacrifice, as applied to the regimen of adolescence, have their solution. “Our safety,” says Emerson, “is in the skill with which we keep the diagonal line. Solitude is impracticable, and society fatal. These wonderful horses need to be driven by fine hands.” If the pair has been unequally yoked, and

independence, individualism, power, efficiency, success, has been the aggressive member, we must see a revitalizing of the social forces in education: the encouragement and refinement of societies and socials, reading the great literatures that picture life in action, the acting of plays, the study of government, politics and sociology, building institutional churches and schools as the intense centers of community life, providing rich, ripe personalities as teachers, and all such things as will further the Copernican revolution through which the soul may feel itself as an organic part of a larger universe.

A positive expression of social impulses is a way of escape from many of the dangers of adolescence. Doubt and storm and stress, normal in themselves, develop into rebellion and melancholia whenever the life processes become so stagnant that the will is helpless. The contagion of social responsiveness is its surest antidote. A great deal is written about the temptations and social evils among young men. The proper treatment of these is the most serious of all the problems of adolescence. Negative methods that would hold up the consequences of wickedness, or that would guard youth against temptation are of little avail. The notion that young men and women should be kept in separate classes and schools and held apart socially is negative, and only postpones the difficulties that have to be faced, if it does not aggravate them through foolish imaginings. The evil can be cast out only with the good. Let the young man, when temptation threatens to overcome him, put on his good attire and seek out and mingle with his best friends of the same and opposite sex. He will be surprised how quickly the demons of false desire disappear, and how invariably hope and cheer and right impulses gain possession of his nature. Satan never can endure publicity. When the responsiveness to the higher social impulses becomes habitual, there is then little to fear. The same law applies to his stock of energy as to his stock of money. They are both limited and fairly fixed in amount. Having spent either for books, art or social betterment, there is little or none left for wastefulness and wantonness.